¶ Dyuers frutful gatheriges of

scrypture concernyng fayth and workes

J. F. vnto the Chrestē Reader

BLessed be. God ẏ father of our lord Jesus Christ whi ch ī these last ⁊ pa- Pet, ii, Timo, iii,
relo⁹ times hath sturred vp in all countres wet- nesses vnto his soone to testify the truth vnto the vnfaythfull to saue at the least some frome Cor. vi.
the snacers of Antichrist whych leadeth to perdiciō. As ye maye here perceyue by that excellent Acts, xv.
⁊ well lerned young man. Pa- trike borne in scotland of ano- ble progenye, whiche to testifye the truth sought all meāes and toke vppon hym preesthod, euē as Paule circumcised Timoth to wynne the weake Jewes, ẏ he might be admitted to preach the pure worde of God. Not withstandyng asson as ẏ cham berlayē and other bishopes, of scotlande had perceyued that the lyght be gane to sprynge

which disclosed their failched ȳ they conuey in darkenesse, they layed handes on him, & because he wolde not deny his sauioure chrisst at their instance, they burned him to asshes. Neuertheles God of his boũteous mercy, to publish to ȳ whole world, what a man ȳ monsters haue murthered, hath reserued a litle treatis made by this patrike, which if ye list ye maye call Patrikes places. For it entreateth exactely of certeine cõmẽ places which che knowne, ye haue the pith of all diuinite. This tratise haue I turned into the englisch tonge to ȳ profite of my nacio, to whõ I beseech God giue light, ȳ they maye espie the deceytful pathes of perdicio & retourne into ȳ right waye which leadeth to like euerlastinge. Amen.

THe lawe is a doctrine ȳ biddeth good, & forbydd-

deth euyll as hys conmandemē
tes specyfy .h. The x conmaun
dementes. ¶ Thou shalt wor-
shyp but one god. Thou shalt
make the none ymage to wor-
shype it. ¶ Thou shalt not
swere by hys name in vayne
¶ Holde the sabboth daye holy Exo. xx.
¶ Honour thy father and thy Mat. xxii
mother ¶ Thou shalt not kyll
¶ Thou shalt not commyte ad
voutry ¶ Thou shalt not steale
¶ Thou shalt beare no false
wytnes ❧ Thou shalt not de
syre ought that belōgeth to thye
neygbour. ❧ He that loueth Maior
god and hys neyghbour kepeth Deu. vi.
al ꝑ commaundementes of god Mat. xxii
Loue thy lord god w̄ all thyne
harte w̄ all thy soule & wyth all
thy mynde Thys is the first &
greate commandement ❧ The
second, is lyke vnto thys ꝑ is.
loue thy neyghbour as thy self

In these two commaun

demētes hange al the lawe aud the prophetes

Minor, i, Ira, iiii, ¶He that loueth god loueth his neyghboure. If a man saye I loue god, and yet hateth hys brother, he is a lyer. He that loueth not his brother whome he hath sene, howe can he loue God whome he hathe not sene

Conclusiō ¶He that loueth his neyghboure as hym selfe, kepeth all the commaundementes of God

Mat, vii What so euer ye wolde that men shulde do to you, euen so do to them. For thys is the law and, the prophetes. He that loueth his neyghboure fulfilleth

Rom, xiii the lawe Thou shalt not committe ad voutrye. Thou shalt not kyll. Thou shalt not steale. Thou shalt not beare false wytnes. Thou shalt not desyre, & so forth, yf there be any other commaundemēte are all cōprehended in this sayeng, loue thy

neighbour as thy selfe al ỹ law
is fulfilled in one word, that is Gala,vi,
loue they neyboure as thy selfe
¶ He ỹ loueth god kepeth ỹ cō-
mandemētes. He that loueth Maior
his neighboure kepeth all ỹ cō-
mandementes of god Ro.xiii
Gala.v ¶ he that loueth god lo
ueth his neighbour.i.Joan.iiii
ergo he that loueth god kepith
all his commaundementes Minor
¶ He that hath the fayth lou
eth god ¶ My father loueth
you because ye loue me and be-
eue that I come of god Joan,xiv.
¶ He that hathe the fayth ke-
eth al ỹ cōmaūdemētes of god
He ỹ hath the fayth loueth god
nd he that loueth god kepeth conclusion
ll his commaundemētes.ergo
e that hath the fayth kepeth
l the cōmaundementes of god.
¶ He that kepeth on commaun
ement of god kepeth them all
For with out fayth it is impos-

sible to kepe any of the commā
dementes of god and he ỹ hath
the faith kepeth all the cōmaun
dementes of god ergo he tha
kepeth one commaundemente
of god kepeth them all

Heb xi

He that kepeth not all the
cōmaundements of god kepe
not one of them He that kepeth
one commaundemente of god
he kepeth al ergo he that kepeth
not al the commaundemente of
god kepeth not one of the

It is not in oure powet to k
pe anye of the cōmaundemētes
of god. With out grace it is
impossible to kepe anye of the
cōmaūdementes of god & grace
is not in oure power, ergo it is
not in our power to kepe any
of the cōmaundementes of god
euen so maye you reasonne con
cerning the holy goste and faith
The lawe was geuen to shewe
vs oure sinne By the lawe cō

meth the knowlege of synne.
I knew not what synne mente
but thorow the lawe. I had Roma.tii,
not knowen what lust had ment Roma vii
except the law had sayde thowe
shalt not luste. wythout the
lawe synne was dead, ꝑ ys, yt
moueth me not, nether wyst I
that it was synne, whych not
wythstandynge was sinne and
forboden by the law, The law
beddeth vs do that thing which
is impossyble for vs
For it biddeth vs kepe the com
mandementes of god & yet is
it not in our power to kepe any
of them, ergo it byddeth vs do
that is impossible for ꝑ wylt say
wherfor doth god byd vs do ꝑ
is impossyble for vs, I answere
to make the knowe ꝑ ꝑ art but
euell & ꝑ ther no remedy to saue
ꝑ in thine own hand & that thou
mayst seke remede at summe
other for the lawe doth nought

Of the gospell
but commaunde the

Of the gospel

The gospel is as moch to
say in our tongue, as
Joan,iiii, good tydynges lyke as one of
Luce,ii, these are Christ is our saueour
Roma. v. of the worlde
Roma,iiii Christ is the sauioure.
i, Petri ,i, Christ dyed for vs
Apo,i. Christ died for our synnes
Hebr,vii, Christ bought vs w̄ his bloude
Petri,ii, Chryst wyshe vs w̄ his bloude
i,Timo ,i, Chryst offred hym selfe for vs
Chryst bare our synnes on his
i,Iona,ii , backe Esa liii. Christ came into
this worlde to saue synners
Chryst came into this worlde to
i,Timo, ii take awaye our synnes
Chryst was the price that was
gyuen for vs and oure synnes
Christ was mad debtour for vs
Chryst hath payed oute debt
for he dyed for vs
Chryst hath made satisfaciton
for vs and our synnes

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Christ is our ryght wysnes
Christ is oure satisfaccion
Christ is our redempcyon Gene. iii
Christ is our goodnes Thesse, v,
Christ hath pacyfied the father i, Cor, i
of heuē Christ is oures & al his
Christ hath deliuered vs from
the lawe from the deuell and
from hell. The father of heuen Rem, viii.
hath for geuen vs our sinnes
for christes sake Of any suche
as declari vnto vs the marcys
of God The nature of the lawe
& ỹ gospel, The law sheweth vs
oure syne The gospel shewith
vs remedy for it. The lawe she
weth vs our condemnacyon
The gospell sheweth vs oure,
redemcyon
The law is the worde of Ire
The gospel is ỹ worde of grace
The lawe is the worde of dis
payre The gospell is the worde
of comforte The lawe is the
worde of vnrest The gospel is

Of the gospell
the worde of peace
A disputacion betwene the
lawe and the gospell
The law sayth paye they dette
The gospell sayeth Christ hath
paydeit The lawe sayeth thou
art a syner, despayre and thou
shalte be damned
The gospell sayeth thy synnes
are forgeuen the be of god con
forte thou shalt be saued
The law sayeth make a men
des for thy synne. The gospell
sayth Chryst hath made it for
he. The lawe sayth the father
of heuen is wrath with the.
The gospell sayth: Christ hath
pacifyed hym with his bloude.
The lawe sayeth where is thy
ryghtwysenese goodnes ⁊ satys
faccyon, The gospel saith christ
is thy rightwisnesse thy good
nes ⁊ satisfaccid. The law saith
ẏ art bosid ⁊ obliged to me to ẏ

Of kayth

deuell and to hell

The gospell kayth. Christ hath Gene,xv,
deliuered the from them al Joan,v,

Of kayth

Kayth is to beleue god .lyke as Abraham beleued, god and it was imputed vnto hym for ryghtoulenesse

Ye that beleueth God ,beleueth his word

To beleue one. is to beleue his word & to recount it true that he saieth, Ye that beleueth not godes wordes beleueth not godhym selfe. Ye that ỹ beleueth, not godes worde he counteth hym false and a lyare, and beleueth not that he maye and wyll fullfyll his worde, and so he denyeth both the might of god ād god hym selfe, Kayeth is ỹ gyfte of god Euerye good thynge is the gyft of god kaith is good ergo kayth is the gyfte of god,

Kayth is not in our power Joan,i,

The gifte of god is not in our power fayth is the gifte of god ergo fayth is not in our power

With out fayth it is impoſſible to pleace god All ẏ cometh not of fayth is ſynne, for with out fayth can no man pleaſe God.

Ro, xiiii
Heb, xi

Beſides that he ẏ lacketh faith he truſteth not god he that truſteth not god truſteth not hys worde, he that truſteth not his worde holdeth hym falſe and a lyar he that holdeth hym falſe and a lyar he beleueth not ẏ he maye do that he promiſeth &, ſo denieth he that he is god And howe can a man beinge of thys facyon pleaſe hym: No maner of waye ye ſuppoſe he dyd all ẏ dedes ẏ euer dyd man or angell All ẏ is don i faith pleaſeth god Right is the worde of god and all his workes in fayth Lorde thin eyen loke to fayth, ẏ is as

moche to say as lorde thou de-
lightest in fayth, God loweth
hym that beleueth in hym how
cam they then displease hym
He ỹ hath ỹ fayth is iust in god
& a good tre bereth good frute
ergo all ỹ is done in faith plese
th god. Morouer he that hathe
the fayth beleueth god, he that
beleueth god beleueth his wor-
de he that beleueth hys worde
woteth well that he is true and
faythfull & may not lye. But
knoweth that he both may and
wyll fulfill his worde how can
he then displease hym: for thou
canst not do anye greater hono
ure to god then to counte hym
true, Thou wilt then say that
thefte, murther, advotrie & all
vices please god. Naye verelye
for they can not be done in fay-
th, for a good tre bereth good
frute, He that hath the fayth
woteth wel that he pleaseth god

For all that is done i faith pleaseth god. Faith is a sureness

Heb.xi. Faithe is a sure confidence of thinges which are hoped for, &

Rom.viii certentis of thinges which are not sene The same spyete certefieth our spyete that we are the childyen of god. Moyeouer he ỹ

Gene hath the faith woteth well that

Rom.iiii. god wyll fulfil his woyde, ergo faith is a surenes, A man is iustified by fayth, Abyahain beleued god & it was imputed vnto him for rightwisnes.

We suppolle therfoy ỹ a mā is iustified by fayth with out the dedes of the law. He ỹ woyketh not but beleueth on hym that iustified the vngodlys his fayth is counted to hym for right wisenelle.

The iust mā liueth by his fauh Aba.ii, Ro.i. We wote ỹ a mā is not iustified by his dedes of ỹ law, but by ỹ faithe of Jesu

chryste, And we beleue in Jesu Christ that we may be iustified by the fayth of chryst and not by the dedes of the lawe.

Of the fayth of chryst

The faith of chryst is to beleue in hym That ys to beleue hys worde and to beleue that he wil helpe the in al thy nede & delyuer the from al euill. thou wyll aske me what worde. I answer the gospell, He that beleueth in Chryst shalbe saued, He that beleueth the sone hath euerlastīg lyfe Uerylye I say vnto you he that beleueth in me hath euerlastīg life This I write vnto you that beleue on the sonne of god that ye may know how that ye haue eternall lyfe, Thomas because thou hast sene me therfor hast thou beleued. happye are they haue not sene & yet haue beleued in me. All the prophetes too hym beare, wytnes that who so

Joan, vi

Iona, v,

Joan, vi,

euer beleueth in him shall haue
remyssion of theyr sinnes, what
must I do ẏ I may be saued, ẏ
apostles answered beleue in the
Acts. x. lord Jesus christ & ẏ shalt be sa
Actes. xvi ued If thou knowlege with thi
mouth that Jesus is the lorde,
And beleueth with thin harte ẏ
god rayled hym vp from dethe
Rom. xii. thou shalt be sake He ẏ beleueth
not in chryst shalt be condẽpned
He that beleueth not shalbe dã
mpned he that beleueth not the
Mat. xix. sonne shall neuer se ẏ life but ẏ
Joan. iii. ire of god tydeth vppon hym.
The holye goste shall reproue ẏ
worlde of synne because they be
leue not in me They ẏ be leue ẏ
Gala. iii. Jesu christ are the sõnes of god
ye ate all the sonnes of god be.
cause ye beleue in Jesu chryst
Mat. xvi. He ẏ beleueth ẏ christ is ẏ sõne
of god is sake Peter, sayd thou
arte chryst the sonne of ẏ lyueng

god Jesus answered & said vn
tohym happy arte ẏ Simon ẏ
sone of Jonas for flesh & bloud
haue not opened to ẏ that but
my father that is in heauen, we Joan, vi.
haue beleued & knowe ẏ thou
arte Christ the sone of the liuig
god I beleue ẏ thou art Chryst
the sonne of god which shulde
come in to ẏ worlde, These thin- Joan, xi
ges are writē ẏ ye might beleue
ẏ Jesus is christ ẏ sone of god
and ẏ ye in beleuynge might
haue life, I beleue that. Jesus
is the sōne of god, He ẏ beleue
th god beleueth the gospel, He
that beleueth god beleueth his Joan. vi.
worde & ẏ gospel is his worde
herfor he ẏ beleueth god beleue
th the gospel, As christ is ẏ saui-
our of the world, Christ is oure
sauioure, Chryst bought vs wt Acts, x.
his bloud
Christ wasshed vs wt his bloud
Christ offered hym selfe for vs
Christ bare oure siunes on his

Joan. v
Petre, i,

Apoca. i.

owne, backe, &c. He ẏ beleueth
not ẏ gospell beleueth not god
He that beleueth not goddes
worde, beleueth not god him se-
fe and ẏ gospell is gods worde
ergo he that beleneth nat ẏ gos-
pell beleueth not God hym sel
& consequently they ẏ beleueth
not aboue wryten & such other
beleueth not god he that bele-
ueth the gospell shall be safe.
Goo ye in to all the world and
preach the gospell, vnto euery
creature, he that beleueth and
is baptised shalbe saued, but
he ẏ beleued not shalbe condē-
ned. A cōmparyson betwene
fayth & vnfathfulnesse or incre-
dulyte. Faith is the roote of all
good, Incredulite is ẏ rote of
al euel, Faith maketh god and
man good frendes incredulite
maketh them foues Faith bri-
geth god & mā to gether Incre-
dulite sundereth them Alẏ fay-
th doth pleaseth god All tha-

Incredulite doth displeset god
Faith onli maketh a man good
nd rightwil, Incredulite only
aketh hym vniust and euell.
ayth maketh a man a membre
f Chryst Incredulite maketh
ym a membre of the deuel fai/
h maketh aman ỹ inheritour of
enen. Incredulite maketh him
nherytour of hell, Fayth me.
eth aman the seruaunt of god
Incredulite, maketh hym the
eruant of ỹ deuel. Fayth she=
aith vs god to be a lwet father
Incredulite sheweth him a terri
le iudge, Fayth holdeth stife
y ỹ word of god, Incredulite
auereth here & ther, fayth cō
eth and holdeth god to be true
Incredulite holdeth hym false
a lyer Fayth knoweth god.
Incredulite knoweth hym not
faith loueth both god and his
eyghbour, Incredulite loueth
ither noth er Faith onli saueth
vs Incredulyte only cōdēneth

vs Fayth extoleth god and his deades incredulite extolith her self & her owne dedes Of hope

Hope is a trustye loking after ẏ thing that is promised vs to come as we hope after ẏ euerlastynge ioy which chryst hath promised vnto al ẏ belene in hym we shuld put oure hope aud trust in god al olys & in no other thinge It is good

Psal. c vii to trust in god and not in man.

Psal, c. iii, He ẏ trursteth in his owne hart is a fole. It is good to trust in god & not in princes They shal be like vnto ẏ images they make & al ẏ trust in them, He that trusteth ī his owne thoughtes

Pro. xii doth vngoodly Cursed be he ẏ

Hie. xvii. trusteth in mā Bid ẏ rich mē of this world ẏ thi trust not ī their vnstable riches but ẏ they trust in the lyuing god, It is harde

Mat. x. for them that trust in monye to enter in to the kyngdome of

of heuen, Moreouer we shulde
trust in him onlye that may he-
lpe vs god only maye helpe vs
ergo we shuld trust in him onli Jeri.lx.xi,
well is them that trust in god &
wo is them that trusteth not in Psal.v,
hym wel is that man ẏ tursteth
in god for god shalbe his trust
he that trust in, hym shall vn-
derstonde ẏ verite Thei shal al
reioyce ẏ trust in the they shall
euer be glad and ẏ wilt defend
them.

Of cherite

Cherite is the loue of thy
neighboure The rule of
cheryte is this, Do as thou
woldest be doune to for chryste
holdeth all alyke the ruche the
poore the frend and the foo ẏ
thankefull and vnthankeful ẏ
kinseman and straunger A cōp
arison betwene faith hope and
cherite. Fayth cometh of the
word of god hope commeth of
realth & cherite springeth of thē
oth Faith beleueth the worde

hope trusteth aftir it ẏ is pro-
mised by the worde cherite do
th good vnto her neyghboure
thorow the loue that it hath to
god and gladnes that is w̄ in
her selfe Faith loketh to god &
Gala, ii. his word hope loketh vnto his
gifte and rewarde charite loke
Gala. iii th on her neyghtboures profit
Faith receaued god hope rece-
aueth his reward, Cherite loue
th her neyghboure with a glad
harte and that with out anye
respecte of rewarde Fayth per
Gala, ii, tayneth to god : onlye hope to
his rewarde and cherite to her
neyghboure,

Of workes.

NO mãer of workes ma
ke vs rightwise we bele
ue ẏ a amã shal be iustyfied w̄
out workes No mã is iustyfied
by ẏ dedes of ẏ law but biẏ fai
th of Jesus Christ & we belone l

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Jesu chryst that we maye be iu
stefyed be the faith of chryst, &
not by the dedes of the law, Jf
rightwisenes came by the law
then died chryst in vayne That
no man is iustefyed by ỹ lawe Gala.ii.
is manifest, for a ryghtwyse Gala.iii.
man lyueth by his fayth but ỹ
lawe is not of faith Moreouer
faith chryst the maker of heauyn
and erth and all ỹ is therin be
houed to dye for vs we are cõ
pelled to graũt that we were so
farre drouned and sunkẽ in sin
he that neyther our dedes nor
all ỹ treasures ỹ euer god made
or might make might haue hol
pe vs out of thẽ ergo no dedes
nor workes may mak vs right
wyse. No workes make vs vn
rightwyse. For if any workes
made vs vnryghteouse then ỹ
contrary worke shulde mak vs
rightwise but it is proued ỹ no
workes can make vs rightwise
ergo no worke maketh vs vn

rigthwyse. Cworkes make vs
neyther good nor euyll.
It is proued that workes nei-
ther maketh ryghtwyse nor vn
ryghtwyse ergo no workes ma
ke vs nyther good nor euel For
ryghtwese & good are one thin
ge and vnryghtwise & euel like
wise one, good workes make
not a good mā nor euel workes
euel mā but a good mā maketh
Mat, vii. Good workes & an euel m euel
workes good frute maketh not
the tre, good nor euell frute the
eull tre but a good tre bereth
good frut and an euell tre euel
frute A good man can not doo
euell workes nor an euell man
good workes for a good tre cā
not bere euellfrute nor an euell
tre good frut A mā is good ere
he do good workes & euel ere
Mat, xii he do euell workes for ȳ tre is
good ere it bere good frute &
euell ere it bere eull frute Eue-
ry man is eyther good or euell

Euery tre is either good oz euel
eyther maketh ye the tre good &
the frute good also oz els make Mat. xii.
the tre euel & the frute of it like
wise euell Euery mães wozkes
are either good oz euell For al
frut tres are ether good oz euel
Eyther make ye the tre good &
the frute good also oz els make
the tre euell and the frute, of it Mat. xii.
likewyse euell, A good man is
knowene by his wozkes for a
good man doth good wozkes & Mat. vii
an euell, euell wozkes ye shall
knewe them by ther frute for a
good tre bereth good frute and
an euell tre euell frute a mã is
lykened to the tre & his wozkes
to the frute of the tre, Bewars
of ỹ falle pzophetes which com
to you in shepes clothyng but i
wardle they are rauenyng wol
ues ye shal knowe thẽ by their
frutes None of ours wozkes
eyther saue vs, noz condẽpne

vs It is proued ẏ no workes
make vs nether rightwise nor
vnryghwyse good nor euel but
fyrste we are good ere we do
good workes and euell tre we
do euell workes ergo no wor
kes neyther saue vs nor com
dempne vs ẏ wilte saye then
makeeth it no mater what we
do I answerde, For if thou do
euel it is a sure argumẽ ẏ thou
arte euell and wantest the fay
th If thou do good, it is an ar
gumente that thou arte good ⁊
hast ẏ faith, for a good tre bere
th good frute and an euell tre
euel frut yet good frut maketh
not the tre good nor euel frute
the tre euel so ẏ mã is good ere
he do good dedes ⁊ euell ere he
do euell dedes. ẏ mã is ẏ tre his
workes are the frut. Fayth ma
keth the good tre, ⁊ incredulyte

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ỹ euell tre, ſuche a tre, ſuch frut
ſuche man ſuche wozkes. Foz al
ỹ is done in faith pleſeth god &
are good wozkes. And all that
is done with out faith diſplea
ſeth god & are euell wozkes,
Who ſo euer beleueth oz thin
keth to be ſaued by his wozkes
denieth that chriſt is hys ſaui-
our that, Chryſt dyed foz him
and all thing that pertayneth to
chriſt. Foz howe is he thy ſaui-
oure if thou mighteſt ſaue thye
ſelfe by thy wozkes? oz wher to
ſhulde he dye foz the? yf anye
wozkes might haue ſaued the
what is this to ſaye, chriſt dyed
foz the, verely that is thou ſhul-
deſt haue dyed perpetuallye and
Chryſt to delyuer the from
the deth, dyed foz the & chaun-
ged thy perpetuall dethe in to
his owne deth. Foz thou madeſt
the faute & he ſuffred the paine
& ỹ foz ỹ loue he had to the, ers
euer thou waſt bozne whē thou

haddest done neyther good nor
euell, Now seinge he hath pay
ed thy dette thou nedyst not
and thou canst not but shuldest
be dampned if his bloude were
not, But sith he was punished
for the, thou shalt not be puny
shed, Finally he hath diliuered
the from thye condemnacion &
all euell & desyreth nought of ȳ
but that thou wilte aknowlege
what he hath done for the and
beate it in minde, and that thou
woldest helpe other for his sake
both in word and dede, euen as
he had holpen the for nought &
with out rewarde. O how rea
dye wholde we be to helpe other
if we knewe his goodnesse and
gentilnes towardes vs. He is a
good and a gentle lorde, for he
dothe all for nought Lett vs I
beseche you folow his fotstep
pes whom all the world ought
to prayse & worshuppe. Amen.
He that thinketh to be saued by

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by his workes calleth him selfe christ. For he calleth hym selfe the sauior whiche partaneth to christ onely. What is a sauiour but he that saueth & he sayeth I saue my selfe, whiche is as moch to saye as I am christ for christ only is ẏ sauior of the world, ẏ we shulde dow no good workes for ẏ intent to get ẏ enheritaũce of heuẽ or remissiõ of sine. For who so euer beleueth to get ẏ ẽheritaũce of heuẽ or remissiõ of sine thorow workes, he beleueth not to get ẏ for christes sake. And they ẏ beleueth not ẏ their sines are for geuen thẽ & ẏ they shall besaued for christes sake, they beleue not the gospel For the gospell sayth you shall besaued for christes sake, your sinnes are for geuẽ for christes sake. He ẏ beleueth not ẏ gospel, beleueth not god. So it foloweth ẏ they whiche beleue to be saued by their workes or to

gette remission of theyr sinnes
by ther owne dedes, beleue not
god, but recounte him as a ly-
er & so vtterly denie him to be
god. Thou wilt saye shall we
then do no good dedes, I saye
not so but I saie we shulde do
no good workes for ẏ entent to
get ẏ enheritaunce of heauē or
remission of sinne. For if we be
leue to get ẏ enheritaunce of he
uen thorow good workes then
we beleue not to get it thorowe
ẏ promyse of god, or if we thīk
to gette remyssion of our sines
we beleue not ẏ they ar forge-
uen vs & so we counte god aly
er. For god saieth thou shalte
haue ẏ inheritaunce of heuen
for my sonnes sake, thy sinnes
are forgeuen the for my sonnes
sake you say it is not so but I
wyl wine it thorow my workes
so I condē not good dedes, but
I cōdē ẏ false trust in any wor-
kens a mau putteth confyden-

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dence in, ar there with polined and become euel, therfor do ye good workes but be ware yow do them not to get anye good thorow that, for if thou do thou receiuest ỹ good not as ỹ giftes of god, but as dete to ỹ & makest thy selfe felow with God, by cause thou wilt take nothīg of him for nought; what neadeth he anything of thine whiche geueth all thing & is not ỹ power. Therfore do nothinge to him but take of him for he is a gētle lord, & w̄ a gladder wyll geueth vs all ỹ we nede thē we take it of him therfor if we wāt ought let vs wite our selues. Presse not then to ỹ enheretaūce of heuen thorow pretūciō of thy good workes, for if thou do ỹ counterfet thy selfe holy & egal to him because thou wilt tak nothing of hym for nought also shalt thou fall as Lucifer fell for hys pryde. Finis.

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